



Cultural Da'wah Harmony of Suran Punden Papringan Gede Tradition in Gunung Tugel Purwokerto

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ABSTRACT

This study intends to identify and thoroughly examine the harmony achieved by cultural da'wah in the Punden Papringan Gede suran ritual in Gunung Tugel, Purwokerto. The local tradition of suran is a form of cultural knowledge that captures the community's identity and social ideals. The research data was gathered through interviews, document analysis, and observation. An anthropological method to qualitative data analysis is used in this study. The study's findings include: (1) the creation of new traditions through the blending of Islam and local culture; and (2) the harmony of cultural da'wah in the suran ritual of Punden Papringan Gede in Gunung Tugel Purwokerto, which is illustrated through a number of events like krigan, tablilan, selawatan, orphan compensation, tumpengan, and puppets. These ethical values are part of the Suran Papringan Gede tradition on Gunung Tugel Purwokerto: gratitude, prayer requests, unity, relatives, solidarity, and a work ethic. According to the study's results, the cultural da'wah approach is one way to preserve the sustainability of regional customs, promote social cohesiveness, and enhance religious and cultural studies. Additionally, this research contributes in developing of an adaptable da'wah model which may be employed in various regions with related traditions.

Keywords : Cultural da'wah; harmony; Punden Papringan Gede; Suran tradition.

INTRODUCTION

Da'wah is an inseparable part of the history of the development of Islam. The existence of da'wah often determines how Islam develops, where the more intensely da'wah is driven, the more Islamic religious life will develop (Ali, 2023; Zaini, 2016). Da'wah is driven by various dynamic methods and media to achieve optimal effectiveness (Aliyudin, 2020; Nurdin, 2022; Rahman & Hafidz, 2021). The inaccuracy of the da'wah movement in choosing methods or media can actually cause resistance and conflict

(Rasyidah, 2014). One of the da'wah approaches that minimizes the occurrence of resistance and conflict in society is cultural da'wah that integrates Islamic teachings with local culture (Rasyidah, 2014; Shapiah et al., 2023). Cultural da'wah does not only prioritize tolerance, but also presents a new paradigm in conveying Islamic messages that are more inclusive and adaptive to differences so that dialogue and harmony between Islam and local culture are created. The flexibility of cultural da'wah keeps local traditions or cultural values maintained. The movement is not just a method, but a revolution that harmonizes Islamic values with local culture without having to erase the previous cultural identity. Thus, cultural da'wah also plays a role in building social harmony in a multicultural society.

One benefit of cultural da'wah is that it appears to be an internal movement rather than an external one, which allows it to permeate society's broader tiers (Wijaya et al., 2024). People will find it simpler to accept, comprehend, and apply da'wah as a result of it no longer being seen as something unknown. Due to the movement's presence in ingrained customs and practices, *Mad'u* and the community itself frequently do not even recognise cultural da'wah. Additionally, acculturation between local culture and Islamic religious beliefs has become essential.

Indonesia is a diverse country in terms of ethnicity, culture, and tradition. Purwokerto is one of the regions with its own unique language, traditions, and local culture. For the surrounding community, the inhabitants of Purwokerto are sometimes referred to as wong *ngapak* (*ngapak* people), which represents the dialect of the Purwokerto people (Lelono & Widjatini, 2019). Meanwhile, the residents of Purwokerto refer to themselves as *panginyongan*.

Koentjoroningrat (1994: 25-29) states Banyumas (Purwokerto) as one of the seven Javanese cultures, besides Yogyakarta, Surakarta, Kedu, Madiun, Malang and Kediri. When viewed geographically, Purwokerto is located in the middle of the southern part of Java Island. The kingdoms of Majapahit and Padjajaran are believed to have greatly influenced the civilization and development of the people of Purwokerto, some even believe that the ancestors of the Purwokerto people came from the two kingdoms (Priyadi, 2002).

One of the traditions that is still preserved today is the tradition of suran punden Papingan Gede which is carried out by the community around Gunung Tugel Purwokerto in the month of Muharram or Sura in

the Javanese calendar. Suran refers to activities carried out in the Month of Sura. In the accent or pronunciation of the *ngapak* dialect, it is indeed different from the general Javanese. The pronunciation of "o" will be written and pronounced with "a". *Wulan Suro* will then be written and pronounced with *Wulan Sura*, with thick and thick emphasis. In *ngapak* language, all letters are indeed spoken as they are, but this is what is the characteristic of *ngapak*, that through the speech of the *ngapak* language reflects the reality of the existing society (Antoni & Fadlilah, 2022).

This study comprehensively reveals da'wah through the *suran* tradition in Gunung Tugel Purwokerto. The main issue that will be revealed in this study is the reality of the *Punden Papringan Gede suran* tradition, the form and value of cultural da'wah that is created. The data excavated in this study was carried out in addition to documentation, observation, and in-depth interviews. The approach used in this study is an anthropological approach, which will allow respondents to express their understanding in its entirety. The results of the research will be analyzed descriptively inductively by constructing between the data obtained with the facts in the field and interpreting elements seen from culture such as behavior or beliefs that develop (Creswell, 2007).

Others have conducted research on cultural da'wah, also known as grebeg suro. Among them is Wajdi, who performed research under the title Cultural Da'wah, Karya 'Ulama Indonesia Study to Counteract Radicalism. Cultural da'wah may integrate da'wah into the "language of the people," allowing Islam to be preached from the perspective of a dimension of life based in the ummah (Wajdi, 2016). Wajdi's research focusses on how cultural da'wah might help avoid the rise of radicalism among the people. Wajdi also described in general how culture can bridge cultural da'wah with the community. The study is not limited to a specific area or object, so it is not specific as carried out in this study. This was also done by Bungo who explained how the cultural da'wah approach can be developed in a plural society (Bungo, 2014). Bungo also did not reveal specifically how the right da'wah method is and what cultural da'wah variants are.

Another cultural da'wah study was conducted by Adde which described the cultural da'wah strategy that is developing in Indonesia. They revealed that the condition of Indonesian society, which is multicultural with diverse cultures in each region, requires an understanding of the right concept of da'wah. Therefore, cultural da'wah must be able to adapt to the habits of the community so that it can be accepted properly and easily,

Da'wah must continue to develop with social and cultural da'wah ideas through community customs and customs by harmonizing Islamic legal values (Adde, 2022).

One of the research on Grebeg Suro was revealed by Nurrohmah and Harianto, who revealed that the Grebeg Suro in Ponorogo is divided into four rational social actions, namely: instrumental, value, traditional and affective. Each of these actions is expressed in various actions and cultural signs that envelop it (Nurrohmah & Harianto, 2023).

Another study by Hendra et al. (2023) explores cultural da'wah tactics that utilise local expertise in order to promote religious unity. This study demonstrates how cultural and Islamic acculturation makes da'wah and Islamic beliefs more acceptable. Ahmad and Nafis (2021) did a similar study and discovered that Sunan Muria's success in giving da'wah was due to her ability to accommodate local culture. Similarly, Wahyudi AR and Asmawarni (2020) discovered that the *Akkorongtigi* tradition is employed as a da'wah medium, allowing Islamic messages to be more easily received by the *Bugis Bone* community.

There are various aspects which distinguish this study apart from the previous one. Recent research has not precisely described how local traditions are perceived through the perspective of cultural da'wah. This study demonstrates the integration and harmony of cultural da'wah in the suran tradition of Purwokerto, as well as the forms of cultural da'wah and da'wah ideals that exist behind the ritual of the *Punden Papringan Gede suran* tradition on Gunung Tugel Purwokerto. This study will address a gap in discovering how cultural da'wah serves as an instrument of intercultural and religious harmony fostering conversation between Islam and local traditions, including the *suran punden Papringan Gede* tradition, in the face of current problems.

Religious practices and local culture interact dynamically, presenting a unique harmony in the context of cultural da'wah. This phenomenon not only reflects the acculturation between Islamic values and ancestral traditions, but also offers an adaptive model of diversity in the midst of the challenges of cultural globalization. This study explores how cultural da'wah is able to embrace local wisdom without losing religious substance, so that it is an important strategy in building spirituality-based social cohesion. The findings of this study emphasise the relevance of the cultural da'wah method as one of the solutions to preserving local traditions, strengthening harmony in society, and enriching the study of religion and

culture. Theoretically, this study expands the concept of cultural da'wah by demonstrating how Islamic values can be embedded into regional traditions while preserving the community's cultural identity. This provides empirical evidence of the process of cultural syncretism, which produces harmony between religion and local culture, hence strengthening the syncretism theory in Indonesia. When considered from a social perspective, this study has the potential to promote community social interactions by guiding and increasing public acceptance of religious principles without encouraging resistance. Meanwhile, this study will present examples of da'wah models based on local culture that support the diversity and ideals of that culture.

RESULTS AND DISCUSSION

Cultural Da'wah and Cultural Acculturation in Purwokerto

Da'wah etymologically comes from the Arabic language: *da'a-yad'u-da'watan* which can be interpreted by: calling, praying, invitation, invitation, shouting or propaganda (Yunus, 1973). The Qur'an itself mentions the term da'wah more than a hundred in both fi'il and mashdar forms. Da'wah in the sense of inviting is mentioned the most, namely 46 times, inviting Islam and goodness 39 times, and inviting evil 7 times (Hamidah, 2013). In addition to inviting (such as QS. Ali Imran, 3: 104; QS. Joseph, 12:33; QS. an-Nahl, 16:125; QS. As-Shaf, 61:7; QS. Al-Mukminun (23): 73, QS. Al-Baqarah, 2: 221), the Qur'an also mentions da'wah which is interpreted as calling (QS. Yunus, 10:25), prayer or supplications (QS. al-Baqarah, 2:186), or calling (QS. ar-Rum, 30:25).

Meanwhile, in terminology, da'wah has been widely defined. Among them is Husein who explained that da'wah is to motivate people to do good, to do amar ma'ruf nahi munkar in accordance with religious instructions (Husein, 2004). There is also Mahfudh who explains that da'wah is an effort to encourage others to follow instructions, calling for goodness so that happiness in this world and the hereafter can be achieved (Mahfudh, n.d.). Meanwhile, Natsir revealed that da'wah is an effort to call for Islamic concepts and values through activities that guide human beings in their personal, social and state lives (Mulkan, 1996; Natsir, 1977). Da'wah is a practice that involves spreading and purifying religious principles (Ali, 2023). When da'wah is carried out, there are at least two dimensions: the dimension of truth to be given to people so that it becomes the direction of life, and the dimension of openness, where da'wah is the process of consciously advising each other without force (Bungo, 2014).

The da'wah movement itself will continue to be dynamic along with the development of civilization. Pursuing da'wah means integrating all the potentials that exist to support the da'wah movement carried out, such as: social, economic and cultural conditions of the community (Fitri et al., 2019; Mujib, 2020). Da'wah should not only convey religious messages, but at the same time use social institutions, take cultural values and develop them into habits in people's lives. This means that da'wah is also a movement that synergizes Islamic values with socio-cultural values that already exist in people's lives (Buhari et al., 2023; Hendra et al., 2023). For this reason, da'wah must be driven in various ways and media that do not override local traditions, culture and life.

The culture and habits of the community in daily life are a mirror of how da'wah is developed. This is where cultural da'wah works, where Islamic values are instilled through cultural elements in all dimensions of life based on their potential, customs, norms and social life (Thaib & Kango, 2018). Stoddard (1966) revealed that the success of da'wah carried out by the Prophet Muhammad s.a.w. was influenced by several factors, including: the character of the Arab race, the nature of Muhammad's teaching, and the general state of the contemporary world. These three factors show that there is a synergy of all components, including how to read the character and reality of society so that da'wah can run more precisely.

Cultural da'wah can be defined as a bottom-up movement that seeks to strengthen people through community ideals (Eci, 2023). The movement becomes increasingly integrated into daily life, while also ushering in a society with greater emphasis on teaching and information (Adde, 2022). Ramdhani (2016) stated that the cultural da'wah movement employs at least two approaches: accommodating and stressing wisdom. Accommodating by understanding that culture can develop creatively. While emphasizing wisdom means that culture must be understood wisely as a heritage that has nobility and goodness values. This cultural da'wah approach has proven effective in conveying the message of Islam in an inclusive and relevant manner to people's lives. One example can be found in Purwokerto, a city rich in local traditions and culture, where harmony between religion and culture is realized through various cultural-based religious activities.

Purwokerto is geographically located at the foot of Mount Slamet in the south and is surrounded by large rivers. The Serayu River runs to the south; the Logawa River runs to the west, and the Pekus River runs east

and north. Aside from culture, Purwokerto's most notable feature is the dialect or accent they speak, which is commonly referred to as "ngapak". Ngapak's pronunciation is clear, firm, bold, and unambiguous. For example, in Ngapak, the sound of /k/ is read clearly, complete, and bold at the conclusion of the word, whereas in Mataraman Javanese, it is read as a glottal stop.

Prior to Islam, Purwokerto, like most Indonesians, was not a neutral or vacuum cultural culture, but rather held strong convictions in both animism and dynamism. In addition to Hinduism and Buddhism, local beliefs (*kejawen*) affected people's views at the time. Acculturation with local culture lowers Islam through existing cultural nodes (Khoriyah, 2011). Islam adds unique colours to different practices and traditions. The presence of the spirit of Islam gradually changes the value and content of certain ceremonies and traditions. For instance, *Sajenan*. If practically every activity or request of the society was formerly essential, *sajenan* became an object that appeared to "should" exist, but is today extremely difficult to find.

“mbein mbuh kuwe nandur apa manen pari, arep mbaranggawe, gawe umah, pindah umah, krigan mesti nganggo sajenan. Dadi lumraeh, wis turun-temurun. Nembe bareng ana langgar terus nganggo “bismillah”. Nek siki malah wis ora nana wong gawe sajen”. (Interviewed with Slamet, community leaders on Gunung Tugel in Javanese Language)

"I didn't understand why if I harvested rice and wanted to rejoice, build a house, relocate, or clean up, I would undoubtedly need sajen. So it has been passed down through generations. Only then is there a violation, and you should use "bismillah," assuming you are not already using "sajen." (Interviewed with Slamet, community leaders on Gunung Tugel in English Language)

The loss of sajen in (important) activities in the community around Gunung Tugel Purwokerto did not occur spontaneously. At that time, the dai gradually shifted the sajen starting with basmalah and prayers of salvation. Until then along with the increasing knowledge of Islam, sajen began to be abandoned. If sajen begins to be abandoned, it is different from several other traditions such as begalan, the original tradition of

Purwokerto which is still often seen today. The integration can be seen in the performance material, which contains many Islamic values. In fact, it is not uncommon for verses of the Qur'an to be inserted in their narratives and advice (Munawar, 2020; Ulfah, 2022). In people's lives, the existence of traditions and cultures is influenced by various factors, such as: language, livelihoods, knowledge and technology, and religion (Syakhrani & Kamil, 2022).

The integration of Islam and the regional culture produces a new culture, which then forms social cohesion. Culture is inextricably linked to social life (Miftachurrozaq et al., 2023), as it guides people's lives. Tradition and culture emerged in society as a response to people's need for external protection or strength. *Sajen*, for example, is present as a "dish", worship and respect offered to ancestors or supernatural spirits which are believed to help protect, provide strength, avoid disturbances and failures and bring good luck (Humaeni et al., 2021). This is where Islam takes the content of prayers and petition addresses, so that the form and form of *sajenan* gradually begin to be abandoned. In this position, Islam has become a part of a person's soul and body, so that its existence can be anywhere and in any culture (Kutbuddin, 2016).

Cultural Da'wah: Integration of Islam and Tradition (Grebeg) Suran Punden Papringan Gede in Gunung Tugel

Grebeg is a Javanese festival ritual that commemorates a significant communal event (Hakim, 2023; Rifa'i, 2018). Each region has unique traditions. The Yogyakarta Palace, for example, hosted three *grebeg* events: *Grebeg Mulud* in the month of Maulud, *Grebeg Syawal* in the month of Syawal, and *Grebeg Besar* in the Big Month (Dzulhijjah). *Grebeg Besar* was also used as an Islamic da'wah in Masjid Agung Demak. *Grebeg Suro* in Ponorogo is also conducted during the month of *Suro* (Muharram). Meanwhile, on Gunung Tugel Purwokerto, *suran* is believed to get goodness, free from reinforcements, disasters and difficulties in life.

Gunung Tugel is located in the southern of Purwokerto, specifically in Karangklesem Village, South Purwokerto District. The Banyumas Regency Government owns almost all of Gunung Tugel's area. Meanwhile, *Punden Papringan Gede* is located in the western part of Gunung Tugel, namely in the *Rukun Warga* 6 region of Karangklesem Village. Punden is a hallowed, holy site that contains mystical things such as tombs, stones, or other objects (Humaeni et al., 2021). Punden Papringan Gede is

distinguished by a huge hanging tree. The name "*papringan*" is derived from the word "*pring*," which means bamboo. The term "*papringan*" refers to a huge cluster of bamboo trees or "bamboo forest". While *gede* means "big," it emphasises that the number of bamboo is large and abundant.

The community around Gunung Tugel conducts the traditional ritual of *Suran Punden Papringan Gede* as the calendar month of Sura begins. This practice is believed to have existed before the people of Gunung Tugel became aware of Islam. Even though it simply passes through, some people regard its existence as sacred and fear it.

Punden menika ditandur pusaka, jimat lan kekuatan leluhur ingkang mbabad alas Gunung Tugel. Masa kepengker katah tiyang tirakat teng mriku. Sedaya dilakoni kanti keyakinan angsal kekuatan saking poro leluhur. Senajan siki langka wong sing tirakatan, tapi punden tetep dadi panggonan sing wingit, tinggalan tradisi poro leluhur. (Interview with Mbah Sarwan, an elder in the Papringan Gede group, Javanese Language)

Inside the Punden are buried various heirlooms, amulets and powers from the ancestors who used to open life on Gunung Tugel. In ancient times, many people performed tirakat (offerings, prayers, meditations) there. Of course, everything is done because they have faith that they will get strength from their ancestors. Even though there are no or rare people who do tirakatan now, punden is still a sacred place or wingit, a place of relics of ancestors. (Interview with Mbah Sarwan, an elder in the Papringan Gede group, English Language)

Some community leaders revealed that in Punden there was a hiding place for Mbah Krincing Wesi, who was a member of the Islamic Mataram Royal family from the pursuit of the Dutch army to Tegal, then died in Tegal Arum. The bamboo that grows fertile in the Gunung Tugel area is a plant planted by the Wali (Mbah Krincing Wesi), until then it develops to cover almost the entire western part of Gunung Tugel. Because of the number of bamboo trees, the area is called the Papringan Gede areas. (interview with Mbah Slamet).

Suran nggih tradisi mriki ingkang teras diuri-uri nganti sepriki.

Seemut kula, riin suran nggih wujud raosan sukur dumateng Sang Pencipta. Aparat desa nyiapaken wedus kangge disembeleh, diolah bareng-bareng. teras llintune sami mbekto palawijan hasil bumi. Sedoyo diolah teng kompleks Punden, sami kepungan lan sedaya didahar bareng. (Interview with Mbah Darkum, a resident of GunungTugel)

Suran is a tradition of the people here that is still preserved to this day. As far as I remember, suran used to be a manifestation of gratitude to the Creator. In its implementation, the village officials prepare a goat to be slaughtered, cooked together while the residents bring produce. Everything was cooked together in the punden complex, then a prayer was held together and a meal was held together. (Interview with Mbah Darkum, a resident of GunungTugel)

In practice, the *Suran Punden Papringan Gede Gunung Tugel* ceremony has evolved from its original form. Previously, the village authority coordinated the implementation, instructing the entire community to clean the *punden* and the road that leads there. The village government supplies a goat for slaughter. The head is planted around the *punden*, and the remainder of the meat is cooked altogether. Other produce was also shown, and tumpeng was prepared for consumption after the *punden* cleansing event and prayers were done. Blessings, safety, luck, and all goodness are the prayers of hope for all those who practice the *suran* ritual. The *suran* celebration was discontinued a few years after 1985 due to an incident in which the *Papringan Gede punden* caught fire (or was burned). The *suran* ritual was then repeated, though it was not officially coordinated by the village authority.

Currently, community leaders and cultural observers lead the *suran* ritual in collaboration with local religious authorities. In contrast to past traditions, the modern *Papringan Gede suran* incorporates more religious components, such as mass *tablil*, *sholawatan*, and *wayang kulit* performances. There are no more *sajen*, goat slaughter, or goat head burial. Since 2023, the *suran* tradition has been added to numerous activities, including recompense for orphans, bird release (pigeons, cranes), and the imposition of a prohibition on bird shooting in the Gunung Tugel area. The *suran* ritual is a local institution, but it also represents a process of synergy between Islam and culture.

The relationship between the presence of Islam in local culture does not always run smoothly, but can cause a reaction of clashes, accommodations or forms of hybridity. Clashes or clashes can occur when Islam and culture do not find togetherness at all, so it will occur at the point where local culture disappears and is replaced by a new culture (Islam). In contrast to clashes, accommodation actually has a new relationship that harmoniously synergizes with each other and does not bring down, but the new religion is symbolically accepted because the substance of belief in ancestors is still strong. Then the form of hybridity is the process of the relationship between religious acceptance in the cultural life of the community but not completely. Islam is accepted, but local traditions remain a belief (Khoriyah, 2011).

The process of merging Islam and indigenous culture in the inhabitants of Purwokerto is usually free of significant confrontations or conflicts. Accommodation and hybridity characterise the connection between Islamic contacts and local cultures. Purwokerto's obligatory population is more likely to accept and tolerate foreign traditions and cultures (Trianton, 2013). This means that da'wah occurs within the context of ongoing local culture. This circumstance is actually more helpful to the da'wah movement since acculturation will be simpler to achieve in harmony, even as religious life expands and diversifies.

Cultural trends emerge and evolve within the religious life of the Purwokerto people. Da'wah activities incorporate the usage of cultural nodes and social life. Da'wah is sometimes presented alongside a variety of traditional performances. *Wayang, begalan, selawatan, hadroh, nyadran, muludan, suran, ngupati, mitoni, tablilan*, and other local traditions and activities are frequently employed as a means for communicating da'wah in Purwokerto. *The Suran Punden Papringan Gede tradition* on Gunung Tugel Purwokerto exemplifies a meaningful type of fusion between Islam and indigenous culture. Joint prayer, *tablil, dhiker, and selawatan* incorporate cultural and traditional rites into Islamic teachings. In this perspective, cultural da'wah can connect people's comprehension of Islam without forcing them to renounce their cultural identity, instead enriching local traditions with spiritual virtues.

The implication of this cultural da'wah approach is the establishment of cultural items that integrate religion and local expertise, strengthening social relationships in society. The Suran tradition is more than just a religious symbol; it is also a community that promotes tolerance and

solidarity in the face of diversity. Cultural da'wah that incorporates local culture can offer Islam as a religion that is approachable, adaptable, and relevant to people's lives. In this way, da'wah not only touches on the aspect of individual faith, but also strengthens cultural sustainability as an important asset in building the nation's character.

Cultural Da'wah Harmony in *Suran Punden Papringan Gede* Tradition on Gunung Tugel Purwokerto

Religion has two fundamental aspects: sharia and essence. *Shari'ah* is the outward aspect (skin) or dhahiriyah that is reflected in the laws or regulations, but the essence is the interior aspect (content) or the core or deepest meaning. Every cultural practice and ritual includes both physical (*dhahir*) and spiritual (mental) parts. The physical aspect manifests as a sequence of visible and visible rituals, whereas the physical aspect signals the existence of a "need" that is beyond a human being's control and will bring him or her good fortune. *Suran Punden Prapingan Gede* on Gunung Tugel is another tradition with both dhahir and inner aspects.

The *dhahir* aspect can be recognised in the sequence of activities performed. Beginning with the reading of *Tablil* together, prayers or *Selawatan*, compensation for orphans, puppet shows, and dining together, giving to one another, serving and receiving food. This feature emphasises that suran is not lost as a sort of ancestral tradition inheritance, but rather evolves alongside the advancements of science and civilisation. *Suran* is more than simply a visible ceremony; it is a contemplation on life and appreciation to the Khaliq for all the benefits that exist. In addition to asking for virtue, suran can be used to pray for protection from danger, disease, disaster, and other evils (*tolak bala*).

The Punden Papringan Gede suran procession can be viewed as a cultural da'wah movement based on symbiotic mutualism. Suran is still held, which benefits cultural observers, and it is an effective da'wah medium from a religious standpoint. The harmonious shape of the *suran punden Papringan Gede* on Gunung Tugel Purwokerto is unravelled in numerous types of cultural da'wah, including *krigan*, *tablilan*, *selawatan*, compensation for orphans, *tumpengan*, and puppetry.

First, *krigan* is collaborative charity or partnership that occurs truly to serve others. *Krigan* in the *suran* process is accomplished by cleaning the *punden* area and its surroundings. The citizens' sense of unity, collaboration, and shoulder-to-shoulder is strongest during this exercise. *Krigan* became a

means of fostering friendship and camaraderie. Many residents only met at this event.

Second, *tablilan*. *Tablilan* was the opening of the *suran* event. In the past, the event began with an offering prayer ritual, complete with a *sajen*, and the burial of the goat's head; But now it is carried out with *tablil* recitation and closed prayers alternately by religious leaders who are present. As in general, *tablilan* is carried out by reading the verses of the Quran and dhikr, which reflects Islamic values such as: ukhuwah, aqidah and worship so that it can guide one's religion (Zulfa & Kamilah, 2022).

Third, *Selawatan* or prayer. A visit is a praise and prayer reading addressed to the Prophet Muhammad s.a.w. as a form of worship to Allah SWT and is usually accompanied by tambourine or hadrah music. The visit is not limited to a specific group, but includes all groups, whether old, young, men or women. Sevisit is one of the effective cultural da'wah in conveying Islamic messages or ideas to be practiced and increasing the religiosity of Muslims (Umami, 2023). A visit to the Punden Papringan Gede *suran* event is an attraction not only for the community around Gunung Tugel, but also for the wider community. In this process, of course, it is a positive value because *suran* begins to move away from the mystical and Javanese atmosphere but turns into Islamic nuances.

Kula nggih remen sanget selawatan. Nopo malih suran teng punden seniki pengurus nganaaken selawatan. Adem rasane. Mboten kados riyin, suran niku mendem ndas wedus, sajen-sajen sami pating njeprah. Seniki acarane pun benten. Onten sholawatan, dados tiyang mriki sami katah ingkang rawuh. Nopo malih katah kyai ingkang ndongani. (Interview Eyang Nitem)

I feel very happy with the (event) of the prayer. Moreover, the *suran* event in *Punden* is held by the management (organizing committee) to hold (activities). It feels very comfortable. Unlike in the past, the *suran* event meant burying the head of a goat, with a lot of offerings everywhere. Now the event is different. There was a prayer, so that many residents around here attended. Moreover, many *kiai* participated in leading the prayer. (Interview with Eyang Nitem, English Language)

Fourth, support for orphans. Orphan recompense is one of the

actions that demonstrate that the *Punden Papringan Gede suran* on Gunung Tugel is conducted in a religious manner. Compensation for orphans is not just social in nature, but it is also imbued with Islamic ideals, serving as a bridge to spread da'wah to the larger community (Mahmudal, 2018). Orphan compensation is implemented in a variety of ways, including educational scholarships for orphans as well as cash or gifts.

Fifth, *tumpengan*. *Tumpeng* is a culinary symbol of Javanese people that is rich in cultural and spiritual meaning. *Tumpengan* reflects the values of togetherness, obedience, justice, sincerity, trust, gratitude, help-helping attitude, sense of family and sincerity (Permatasari, 2022). *Tumpengan* at the *Punden Papringan Gede suran* event on Gunung Tugel is not much different, it's just that many *tumpeng* are provided to accommodate those present.

Sixth, puppets. The puppet in question in the *suran* tradition in *Punden Papringan Gede* is a puppet performance. The puppet as the closing procession of the *suran*, is carried out after the congregational prayer until the time of *Asr* arrives. The puppet with the location in *Punden Papringan Gede* has only been done in recent years. In previous traditions, puppetry was performed separately from the ritual procession in *Punden Papringan Gede*, usually carried out in certain places (Village Hall or field) at night as it should have been held overnight. However, in recent years, puppets have become the closing ritual of the *Punden Papringan Gede suran* event. Because of the location of *Punden* in the middle of the forest, the puppet show is carried out during the day with a performance of only about 3 hours. But precisely in this way, many people watched until complete.

“Kula remen sannget wayangane onten mriki. Mboten patosa tebih umaeh kula. Lakone apik, nyenengi babagan urip padinan. Wekdale nggih awan, dados mbmoten kraos ngantuk. Nek wekdale ndalu, enjang-enjange mesti ngantuk, biasanipoun dados mrengode. Teng mriki dados mboten wungu.” (an interview with Tarno, a resident of Grumbul Papringan Gede, Javanese Language)

"I am quite pleased with the puppet show here. Not not far from home. The story is good; it's fun to tell about ordinary living. The implementation period is also during the day, making (the morning) less tired. If it happens at night, you must feel drowsy in the morning, which frequently causes you to miss work. This helps this place feel less haunted (scary). (an interview with Tarno, a resident of Grumbul

Papringan Gede, English Language)

Every culture develops the ideals that accompany it (Asy'ari, 1983). The *Suran Punden Papringan Gede* custom on Gunung Tugel exemplifies the harmonious integration of Islamic da'wah and local culture into people's lives. *Suran* celebrations, which include a variety of events, are traditionally packaged in the form of rituals that combine Islamic and local beliefs. This method elevates Islam beyond a religion to become an important element of culture, strengthening a sense of community and identity. Cultural da'wah not only communicates Islamic principles, but it also revitalises local wisdom that is deeply embedded in communal traditions.

The implication is the building of an inclusive and tolerant community in which religion and culture complement rather than contradict one another. The *Suran* tradition fosters the virtues of solidarity, togetherness, and appreciation for diversity. Cultural da'wah contributes to social stability while also increasing people's understanding of Islam as a religion that is adaptable to the local cultural context. This harmonisation also demonstrates that traditional culture may be an excellent channel for conveying profound and long-lasting religious messages.

CONCLUSION

The *Suran Punden Papringan Gede* ritual in Gunung Tugel Purwokerto is one of the traditions of ancestral heritage and is a cultural heritage that is still preserved to this day. The integration of local culture due to the presence of Islam in people's lives cannot be celebrated. The good thing is that the encounter between Islam and local culture is accommodating and hybrid, there has never been a meaningful open clash. The presence of Islam in Purwokerto is a factor that plays a big role in changing the stage from mystical or Javanese nuances to religious.

Suran Punden Papringan Gede in Gunung Tugel has evolved into a cultural da'wah movement that promotes moral ideals and messages. This demonstrates a fresh manner of delivering Islamic principles that is more inclusive and adaptable. Cultural da'wah can foster dialogue between Islam and local culture by blending Islamic values with local expertise, resulting in concord, strengthened cultural identity, and increased social solidarity. This demonstrates that da'wah does not have to be distinct from local social and cultural life; rather, it can connect and enrich both, increasing the public's attraction to and absorption of Islamic messages.

Cultural da'wah has the ability to reach across all cultural strata of society. Cultural da'wah ensures that Islamic messages are not only received, but also utilised in daily life, without eradicating indigenous cultural roots. Thus, cultural da'wah can be used as a strategic paradigm to increase the substance of Islamic teachings while also preserving traditions that enrich people's civilisation. This strategy is also particularly important in the context of contemporary da'wah, where cultural diversity and tradition present both a barrier and an opportunity for Islam's propagation. Cultural da'wah provides a relevant and practical da'wah paradigm for propagating Islamic principles in a more inclusive manner, resulting in more peace within the da'wah movement.

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